11:Diaz T,H-5 (1519-1520) 1910
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of poles and thatch of Indian tribes, none of whom had risen above a state of barbarism. Much no doubt was due to the natural surroundings; the white City with its numerous teocallis was embowered in trees and surrounded by the blue waters of the lake sparkling under a tropical sun, a lake that was alive with a multitude of canoes passing and repassing to the other white cities on its shores, and in every direction the horizon was closed with a splendid panorama of forest-covered hills, while to the south-east the eye always rested with delight on the beautiful slopes and snow-covered peaks of the two great volcanoes. It is an enchanting scene to-day, in spite of the shrinkage of the lakes, the smoke from factory chimneys, and the somewhat squalid surroundings of a modern city, and but little effort of imagination is needed to appreciate the charm that it must have exercised in the days of Montezuma.

The Viga Canal still survives as a water-way by which produce is brought into Mexico from the market gardens or chinampas of Lake Zochimilco, and it was only at the end of the eighteenth century that the canal which ran from the Viga Canal along the south side of the great square past the convent of San Francisco was finally filled in. For many years the roadway beside it was known as the "Calle de Canoas," and the names Puente de la Leña (Fire wood bridge), Portal de las Flores, etc., still mark the localities where the different commodities were sold on the banks of the Canal. Indeed, the course of many an old water-way can still be traced in the modern City by the names which have clung to the localities since the days of the conquest and are now attached to the streets.

The Upsala map seems to show that there was an embankment or pallisade along the east side of the City, necessary as a protection against the wash of the waves from the lake, but on the other sides the entrance of the numerous canals was probably through tree-lined chinampas and orchards, similar to the approach to Xochimilco at the present day. Gardens and groves were evidently numerous in the City itself; the Mexicans were distinguished for their love of flowers, and there is no climate where gardening is more remunerative than in these tropical highlands when water is plentiful. The flowering plants cultivated on the roofs of the houses must have added greatly to the picturesque aspect of the streets and canals.

Bernal Díaz tells us how clean the surroundings of the great temple were kept, where not a straw or a spot of dust could be seen (filth seems to have been confined to the temples themselves where the horrid rites of their religion were performed), and this cleanliness probably extended to the City itself, for it will be observed by any traveller in Mexico or Central America that the purely Indian villages of considerable size are almost always kept swept and tidy, while this is not the case in the towns and villages inhabited by the mixed race.

Twelfth Chapter, which telleth of earthquakes.

Injc matlactli vmome capitulo, ytechpa tlatoa yn tlallolinjliztli. 823

When the earth quivered, a delusion of the natives was to be seen. When the earth quaked, then they quickly took their children by the neck and lifted them,[12] so that they might soon grow big — so that they might mature quickly. It was said that if they did not take them by the neck and lift them quickly, they would with difficulty wax larger. And they said that the earthquake would bear [the child] away if they did not grasp him by the neck and lift him. And they sprinkled water upon their faces.

In jquac tlallolinj, centlamantli neci innetlapololtiliz in njcan tlaca: in jquac tlallolinj, njman iciuhca quinquechaana in jnpilhoan, injc yciuhca quaquauhtiezque, injc yciuhca manazque: quilmach intlacamo quinquechaanazque iciuhca, ayaxcan quauhtiazque: yoan quitoaia, quivica in tlallolinjliztli, intlacamo quiquechaanazque, yoan quimjxalpichiaia. 856

And their houses, their square wooden beams, their food storage bins, their cooking pots, and indeed all their goods, everything, they sprinkled with water. And if they forgot something, they wrangled over it; it was said that the earthquake would take it away. And everyone raised a din and cried out while striking the hand to the lips in order to make known [the earthquake] to those who knew not of it.[13]

Auh yn jncal, in jntlaquetzal, in jncuezcon, in jxxuc, in ye ixquich intlatquj, muchi catzelhuja: auh intla ytla oquilcauhque, yc maoaia: quilmach quivica in tlallolinjliztli: yoan ixquich tlacatl ycacacaia, motenvitequja: yc quinmachiltiaya, in amo quimati. 823

Thirteenth Chapter, which telleth of the [three] hearth stones.

Injc matlactli vney capitulo, ytechpa tlatoa in tenamaztli. 354

Concerning the [three] hearth stones there was also a delusion of the natives. When they saw someone kicking[14] the hearth stones, they restrained him from doing so. They said to him: "Do not kick the hearth stones. It will deaden thy feet when, perchance, thou goest to war." They said to him that now he would not be able to walk or run in time of battle. His feet would be numbed; quickly he would fall into the hands of their foes. Hence the natives restrained their youths, that this might not befall them.

In jtechpa in tenamaztli: no vncatca innetlapololtiliz, in njcan tlaca: in jquac in acx quitta, in quitlicçatica in tenamaztli: yc quitlacaoaltiaia, quilhujaia: macamo xictlicçatia in tenamaztli mitzjcxinjmjqujz in jquac intla tiaz izvc, quilhuja: aiocmo vel nenemjz, aiocmo vel motlaloz in iaupan: ça ycxinjmjqujz, yciuhca ynmac vetziz in jniaovan: ynjc quintlacaoaltiaia in jntelpuchoan, in njcan tlaca, injc amo yuh inpan mochioaz.

Fourteenth Chapter, which telleth of the tortilla doubled over on the griddle.

Injc matlactli onnavi capitulo, ytechpa tlatoa in comalco mocuelpachoa tlaxcalli. 252

When a woman made tortillas, if her tortilla doubled over, there was also a delusion of theirs. She said: "Someone who now cometh hath kicked

In jquac tlaxcaloa in cioa, intla ocuelpachiuh itlaxcal: no vncatca innetlapololtiliz, quitoa: aquin ie vitz oquiualtilicçac: auh in anoce yoquichvi, in ca-

12. *Quipouchouaz*: literally, they took them by the neck. The corresponding Spanish text reads: "*tomauan a sus niños con ambas las manos, por cabe las ceruiz, y los leuantauan en alto.*"

13. *Ibid.*: "*para que sobre aduertiesen, que temblaua la tierra.*"

14. *Quitlitiquitiz*: literally, were kicking it (cf. *tlitiqui*, Molina, *op. cit.*); corresponding Spanish text: "*los que yuquen el pie sobre los trebedes, que no irse pudiesen.*"